

## **Eckhart Tolle Talk Titled Simplicity of Enlightenment**

[Speaker 1] (0:00 - 1:37:21)

I've been waiting for this wake-up call, there it is. Thank you. To be awake, and that's the reason why we're here, the awakening, simply means not to leave this moment.

And of course you can't leave it, but internally you can move away from it. It becomes obscured by mental noise, by reactivity. And I'm not here to teach you anything new, because that's all in the news, all the new things you can hear about and read about every day.

This is not a lecture as such, not an information-based seminar. Nothing much is added to your mind, the content of your mind. What for?

There's so much there already. The essence of our evening together, it does not lie in the words. One could say it lies in the spaces between the words or underneath the words.

And that's a statement that the mind cannot do very much with. What's he talking about? And that's precisely the point, because this, our evening together, is not directed towards your mind.

Thought, adding to thought, adding to knowledge, adding to who you are, becoming more through adding something, feeling that now I am more after leaving here, having added something. You feel you have grown, but you won't. So that tendency within oneself of wanting more, looking for the next thing, wanting to add to, grasp for this, and wanting always, of course, the next moment.

What's he going to say next? That's an enormous momentum in the collective unconscious that pulls you towards more and towards, and of course more implies future, because you're looking for something to add to, because there is some sense of not enough yet. I am not enough yet.

I'm not fully grown yet. I'm still evolving. I haven't reached the flowering yet that is possible.

And everybody feels that inside in some way, that the flowering hasn't happened yet, or in some of you perhaps it's already happening and you know it. So there's the looking for more, and there's the looking, therefore, towards future, because the future is going to supply you with more. And that's a deep-seated mind condition, mindset, mind pattern.

And people move into spiritual life in the same way, because they've been seeking to add more to who they are internally. This is the self-image of who I am. My story, I want to make it more complete, more important, bigger, more significant.

The sense of self based on me and my past and my story needs to expand. So what that leads to is self-seeking in and through future. I'm looking for myself, or a bigger or better improved version of myself, through future.

Because the whole world operates every year, the car makers bring out an improved version of it. And the computers every year, three years after you buy a computer, you have to sell it, or nobody would even buy it anymore. It's always, it's an improved version comes out.

And so, where's the improved version of me? And of course, it is true that on a certain level that operates and that functions quite well, because in this world of form, there are certain things that you need to learn and explore and add to yourself. You learn how to cook, you learn how to use the computer, how to speak a foreign language.

You learn some kind of profession. And so it all takes time. You need future, you need time to do these things.

But there is a deeper seeking there that is not just knowing that, of course, I need time to acquire a certain amount of knowledge or expertise in this or that. But there is a deeper seeking behind those endeavors, and that's seeking for a greater sense of me, identity, self, an enhanced sense of self, and through adding something. And that's the only area where adding to doesn't actually work.

And some of you know this already. The only area where nothing can be added is your most essential identity, who you are. Knowing yourself, self-realization.

This is what this place is about. Self-realization, the mind sometimes thinks, okay, I've acquired knowledge, I have a degree or two, I have acquired social status in the world, I have acquired a certain amount of material wealth, and now I'm going to acquire self-realization. To top it all.

And so you move into that in the same mindset as the rest of human endeavors. And that's quite normal. So this is when you turn from a material seeker or a relationship seeker or whatever kind of seeker into a spiritual seeker.

So there is the seeking mindset still operating. And what are you seeking for in the seeking mindset? Ultimately, what is everybody looking for?

Not whether they are seeking through material things or social status or possessions. They are seeking for a greater sense of me, bigger, expanded. Fuller, a fuller sense of aliveness, of rootedness.

That's ultimately the goal of all seeking. Now, in those who are not spiritual seekers, they don't know that. They think, no, I'm seeking wealth, I'm seeking recognition.

But if you look deep down, why? What's that wealth for? What's that recognition for?

Well, to be more fully myself. And myself is an image in the head, a mind image. That's me and me.

That's me and my story. The sense of identity that is derived from this mind image is to do with me, my story, my past. Who are you?

When somebody asks that, the first answer, of course, is your name. That's only, of course, sounds coming out of your mouth, a certain combination of sounds coming out of your mouth. And that's the first delusion when a child, those are the first sounds.

Some of the first sounds that children learn are the sounds of, who are you? What's your name? And they utter the name.

The sounds come out of their mouth, and there's the first self-concept or self-image. And the first reduction of who you are to a finite little entity. This comes, I am John Smith.

And then come, then is added to that John Smith, which is only a potential, a receptacle, a huge receptacle waiting for things to be added to make it more full and more complete. Experiences, knowledge. Many kinds of things are added.

That's me, my relationships, my knowledge, my this. Parents tell you who you are. That's put into this basket that your name is your name.

And so gradually content builds up in the mind, mind content, and that becomes a sense of identity, a sense of self. And that sense of self is characterized by incompleteness always. And so because it's characterized by incompleteness, the sense of self that is based, that is story-based, an identity that is past-based, story-based, to think this is who I am, I am my story.

And I can show you my photo album that proves that this is my story. And I'll tell you the things that I've been telling, that I'm telling myself continuously in the head. And I will tell you my story also.

And then you can tell me yours. And then we can mutually confirm to each other our identity. And if you're wealthy, you can have towels and napkins imprinted with your initials.

Then you know even more who you are. And every visitor who comes will be impressed by how big you are, because now you have your towels with your initials on. Wow.

So there is then this momentary illusion that, okay, I'm now actually becoming somebody. But not for long. After a little while, the towels with initials on are not that satisfying anymore.

And so after that brief moment of, I've made it, then there's again, oh, I need more to add. It wasn't enough. It wasn't enough.

So there is this, the insufficiency at the root of one's normal sense of identity. Now people don't realize that that is a collective characteristic of one's normal sense of identity. They believe their sense of insufficiency is a personal problem of theirs.

And they believe that there are other people in the world who do not suffer from that sense of insufficiency, who have actually made it. Because when I read the magazines and watch films, they are telling me that there are people who have made it. And the ads also, when certain people who use certain products, they look so joyful and happy, they must have made it.

So the culture, the surrounding culture continuously tells you, you can make it, all you need is a little bit more. And then your sense of self, of who you are, will become complete. And then you can relax.

You will have arrived home. You're at home then, oh, wow, I've made it. My story has worked out.

And wouldn't that be wonderful, would it? It is in the nature of a story-based sense of self not to work out. And again, the tendency is for this to become a personal problem of mine.

My story is not working out. And then the fact that your story is not working out, becomes part of your sense of, it adds to your sense of identity. Because I am the one whose life is not working.

And that can be, it's an enormous adding to your sense of identity. And so, and if that could become a certain, you become miserable with that thought, that I am the one whose life is not working out. But that thought has a great power behind it because your sense of self grows.

It's a negative sense of self, but the sense of self that is mind-based doesn't mind whether it's positive or negative. All it wants is to grow. And if you can grow in your misery, it doesn't mind.

So if, and there we see that the unhappiness is also built into that sense of self. That is inseparable from the sense of lack and insufficiency and not enough. And that is unhappiness.

So the ordinary, normal sense of self is inseparable from unhappiness. Unhappiness is built into that mind pattern. And again, we make unhappiness into a personal problem.

It becomes an unhappy little me. And sometimes the unhappiness becomes so great that

it's an unhappy, a big unhappy me. So then you have added that misery to yourself.

That's good enough. It works. At least now I know who I am.

And don't you dare take away my sense of who I am. Don't you dare take away my unhappiness because I have reason to be unhappy and let me tell you about it. And you can see when they tell you about it how it strengthens their sense of self.

Me. So it works perfectly on that level. You're looking for an identity and now you've got an identity.

So it's amazing to see how everybody is trapped in such an illusory sense of self which in some spiritual traditions is simply called the self. In Buddhism, it's called the self. Not the self that is beyond the story.

Not the self that has nothing to do with your past or your future. But the little me. The self.

And the illusion of the self. To see it, not in some abstract concept that you read about in a book with some foreign words and trying to grasp some abstract concept of the illusory nature of the self. Well, I wonder if that's...

Can't quite understand what they're talking about. And it's so simple to see it in oneself how that operates, where your sense of self comes from, your sense of identity. And to see how it desperately needs to add more to itself.

Good or bad. Doesn't matter. And it could add more by sitting here.

And some of you may be in a state of a little bit moderate physical discomfort as you sit here because it's quite warm. May not be very soft. And what you're sitting on, they are tightly squeezed together relatively.

And there could be a little me complaining in the head. Something in the head is complaining about this moment. And the amazing thing is that that also adds to the false sense of self.

The complainer in the head is an essential aspect of the false sense of self. Because if you can complain in the head about something that is here, this moment, at that moment, your sense of self becomes strengthened because you are suddenly antagonistic towards something or someone, a situation or a person or an arising condition. You are antagonistic towards it.

There is a tightening. An enhanced sense of separateness between who you are and your surroundings or the condition, the situation or the person at this moment. So your sense of separateness through complaining becomes strengthened.

There's a contraction that happens. And if you're extremely conscious of your body, you can notice a slight, every time you complain about something in the head, which is so normal, there's a slight contraction that goes with it. And an important part of complaining is you are right and somebody else is wrong.

You are right and another person or maybe it may be a situation that this situation is wrong. And I am complaining about I am right. And that gives an enormously strengthens that sense of self, the me.

And everybody's sense of self has that tendency in it, some much more pronounced than others. We have all met people who go through life almost continuously complaining. But it is a collective mindset.

The complainer in the head. I'm not talking about accepting everything and never speaking up again. I'm talking about a more subtle complainer.

I'm not talking about going to a restaurant and eating the cold soup if it's meant to be hot and not saying this soup is cold, but I ordered hot soup. There's nothing wrong with that. Or to say, I just got my car, you pick up your car from the workshop and they haven't repaired it.

They just charged you for it. So you go back and say, it hasn't been repaired, obviously, because it's the same thing happened again. There's nothing wrong with that.

So I'm not talking about, okay, from now on, never speak up again, no complaints. That is not even complaining if it is a simple statement of fact, this is how it is. But there too, you could be seeking an enhanced sense of self by making the other person wrong and making yourself right.

And then you come with that attitude back to that car repairman. They are put there by universal intelligence to challenge you, of course. So you go back and then you, there's a reactivity behind it and you are right.

And so you grow, your sense of self grows. And after you shouted at him, you walk back and then say, oh, that was good, that felt really good. It didn't really feel good, but the egoic sense of self can't tell between good and bad.

It often, it's what's good, what's bad, it calls good. Your body knows that it wasn't good because it suffered in this attack of anger. The circulation, the flow of life energy through the body, everything could obstruct it and an enormous tightening in every cell.

The body said, what's going on here? Something dreadful is happening. So to see, all that is self-seeking, seeking a stronger sense of self.

So you could be sitting here and complain in your head of a situation, it's too hot here.

Why did they, why are there too many people they shouldn't have, they shouldn't be. So how do we get, this is a collective mindset, a self-seeking mindset.

How do we go beyond that? And it's been there for so many thousands of years. Everybody trapped in it.

Everybody trapped in an illusory sense of self that continuously seeks to enhance itself, no matter through what, through being right. Yeah, great. Through being miserable, great.

An essential characteristic of that sense of self is antagonism, to be at odds with what is. The essential, if you look to the very root of that sense of self, what is it that lies at the root of that sense of self? And you could say to get to the very, the most simple, the most fundamental root of the illusion, it doesn't like what is.

It's running away always from the suchness of this moment. It does not honor this moment. Because it's seeking more in the future.

So the future is so much more important because that's where the more is that is going to make myself complete. So I'm not going to honor this moment because I don't even want to be here. It's not, I am not enough now.

And the simple, so simple to step out of that illusory, illusory sense of self that ultimately is suffering, is suffering, makes others suffer, makes yourself suffer. The simplicity of awakening out of that illusory sense of self is so incredible that the mind can't get it. And it is not to fight the present moment internally, not to stand in opposition internally to the suchness of this moment.

And that can start with a little thing like sitting here. Some moderate physical discomfort may arise. Normal tendency is the mind will step in at that moment and complain.

Then you can recognize that tendency the reactivity through which the self strengthens itself and you can drop it. Or we could say when you recognize it and you can recognize that it serves no purpose except to strengthen a sense of self, you can drop it and you can say it is. This moment is as it is.

Now this sounds, it's not. The mind says, what are you saying? That's not enough to awaken.

But it is. The word this evening, the mantra that is the teaching of this evening goes like this. It is to align yourself with what is now.

An openness to what is. Not a reactive little me complaining, trying to get to the future to complete myself. Honor the isness of this moment.

At that moment, when the moment you honor the isness, half a million years of

collective mind conditioning cease to operate. The moment you honor the isness of now, you are no longer a conditioned entity. An unconditioned state of consciousness arises.

And that is a state of spacious openness. A spaciousness arises. Now there may not be spaciousness where you are sitting around you, but if you can allow this moment, including a certain amount perhaps of physical discomfort, if you can allow it to be, okay, there's the discomfort.

I'm a little hot and not so comfortable. Body aches here or too tight. But it is.

And instead of complaining and reacting, you allow this moment to be. I allow this moment to be as it is. I say yes to it.

The egoic sense of self at that moment collapses, doesn't operate anymore. When you become aligned with what is, that is the simplicity of awakening, the simplicity of enlightenment. Completely welcome the suchness of this moment.

When you do that, there's the condition of this moment that changes continuously. In the one eternal moment, the appearance of that eternal moment in the world of form changes continuously, of course. Now this moment manifests in form as the speaker, the words, and perhaps a certain amount of physical discomfort as you sit there.

And it is allowed the condition, let's just say it is a little bit of discomfort. The condition that arises at this moment instead of being resisted and thereby strengthen me is allowed. And the strange thing that happens then is suddenly there is the condition that arises and around it there's this, and I'm using a word that is not an explanation, it's only a little pointer.

Around the condition, and the condition could be an internal condition, it could be an external physical condition, it could be a life situation, something happened, whatever condition it arises can only arise in the now. And now it's not resisted because it is. You're aligned with the isness of life, the one moment, there's only ever now.

If you're not aligned with that, you're not aligned with life because life can only appear now, can only manifest now. Life is not, there's no life other than now anywhere. Life and now are inseparable.

So if you're not aligned with now, there's a little me that in his delusion says, I'm against life. I'm against the universe. Me against the universe.

That is the madness of the egoic sense of self. So the moment you allow whatever condition arises at this moment to be internally, there is a spaciousness around, an inner sense of space or spaciousness within which that condition happens. Now to get what I'm pointing towards, you cannot analyze it mentally because that spaciousness is the very thing that is beyond the noisy mind.



There is no spaciousness in the noisy mind. But there is spaciousness, a vastness in, around and underneath the noisy mind. The noisy mind is like a ripple, little ripples in a vast sea.

So there is that vastness, you thought you were that ripple trying to get to become a bigger ripple and maybe eventually a wave. Knowing yourself, not as, not looking for yourself anymore in any condition that arises, internally as thought, externally as an event or a person or a relationship, not looking for some confirmation that I am someone by reacting against a condition. That's all part of the egoic madness.

Instead, it is allowed to be. You allow it to be. You allow life to be.

Not a little me that it demands this should be different. It's allowed to, you allow life to be. Where is life?

Here, now, nowhere else. So you allow life to be, you become aligned with the one life that underlies all forms of life. The one formless, one consciousness before it is born into form temporarily.

Suddenly there is a spaciousness around the arising condition. A sense of inner space around it that comes with the allowing. And that happens, it could be a turbulence, a turbulent condition.

It could, let's say anger arises, a turbulent condition. And so there it is. You allow it to be.

Suddenly, there's a space around the anger. The anger is still there, but it is allowed. Or something goes wrong, as the mind would call it, in your life.

Every day, something, little things go wrong all the time. It's in the nature of things to go wrong. Of course, there's nothing wrong, but the mind calls it that.

And reacts against it, because it strengthens itself by even calling it wrong. It's already strengthened itself, because if that is wrong, I must be right. So I'm bigger.

So something goes wrong, so to speak, and it's simply, it is, the mantra arises, it is, and it's allowed. Not a little me fighting. Now the little me says, please don't do that.

You will become powerless, if you're no longer fighting. And that's the opposite of the truth. You are powerless, because you're fighting what is.

That is the state of powerlessness. But to the egoic sense of self, it looks like, okay, I'm going to make it. So true power is the power of the one intelligence, the one life.

And really, you are an expression, a manifestation in form, a temporary manifestation of that in form. Just as a flower is. The only difference between you and the flower is that the flower has no problems.

The flower has no relationship with itself. Humans have a relationship with themselves. Me, that's a big problem.

And they go through their whole lives carrying the problem of me trying to make it work. This problematic sense of me, I have to make it work somehow. It's not in the nature of it to work.

It's not even meant to work. It's simply there to awaken you. It takes you into suffering and frustration, and out of that, you begin to awaken.

And then, in a way, you could say, as a new consciousness arises from within you that is no longer opposed to what is, an unconditioned sense of simple presence. Presence. Alert, open, presence or beingness.

So you awaken out of thought and being trapped in thought, a thought-based sense of self, mental image of me and my story, which is all thought. Not that you deny the form that you are temporarily. That is honoured also.

That is your temporary form. There's a name, there's a little past, and there's a little future that this form has. And this form interacts with other forms.

Nothing wrong with that. There's nothing even wrong with your story, your past. There's only something wrong when you're looking for yourself in it, for that essential sense of self, you're looking for it in the story of me, which is ultimately mental noise, and I'm looking for it to complete itself in the future.

So you're looking for yourself in time where you can never be, because there's no ultimate reality to time. It's inseparable from the human mind. So when you're looking for an identity in and through time, which is the past and the future, where hopefully you will complete yourself, that is the root of suffering and illusion, and that's why life is so problematic.

Because you're looking for yourself where you aren't. And the only place where you are, you're not looking, which is now. And so, okay, so the mind says, okay, where am I in the now?

You become friendly with the now. And that's an amazing thing. And of course, that may not yet happen all the time.

The old condition of being hostile, antagonistic, an enemy of the now will occasionally reassert itself. And as this new state of consciousness arises, the unconditioned consciousness arises, for the first time perhaps on a larger scale on the planet, you will move back and forth. You will move back and again.

Suddenly the now will be your enemy again. And then you recognize that and you move

out and suddenly the shift happens, and the very same situation is suddenly not resisted anymore, but welcomed. And once you see that suddenly enormous amount of intelligence is freed that before could not operate, you were not intelligent in a true sense, no matter how developed the mind was, that was only a tiny aspect of what true intelligence is.

The human mind is a tiny aspect of the vastness of intelligence that expresses itself as the whole universe in form, the flower, the stars, the galaxies, the blade of grass, the animals, the human forms. Or underlying it, one vast intelligence expressing itself in the world of form, playing this beautiful game of form and playing the game of pretending that it doesn't know itself anymore. That's human form.

And suddenly there's an awakening and you remember who you are. You are, who could you be other than the one thing that never leaves you. What's the one thing that never leaves you?

No matter what happens in your life, no matter what happened, no matter what will happen in your life, what is it that's always there, you can be sure of that, it'll be now. It's always now. It's always now.

Nothing can be that's not now. That's the one thing that remains constant. Everything unfolds now.

So what is that now? The error that most people make when they talk about the present moment or the now, they think this is one of many, many moments, one moment after another moment at another moment. No.

If you look at it deeply, you will see there are not many moments in your life. It's always this field of now. Now what appears in it changes.

As when you leave here, the now appears in a different form. The field of now, something else arises in now and then it leaves. If you only know that which arises and stand in a reactive relationship to what arises in the now, that is the basis for a personal sense of me, then that is delusion.

All you know is the arising form and you're trying somehow to look for yourself in the form that arises in the now, external or internal as a thought or a belief or reaction. A form arises externally, in the now, you react against it and you strengthen your own psychological form, the me, by reacting against another form. This is the nature of karma.

Action, reaction, action, reaction. And there's no end to it unless you step out and suddenly karma comes to an end through allowing what is to be. This moment, which is the only one, what happens changes continuously, but that doesn't mean that there are many moments.

There's only the field of now in which everything is. And that field of now is very still, a vast stillness. No matter how much noise humans make, the stillness is still there.

And eventually the noise comes to an end and the stillness remains untouched. So as, and the amazing thing is when you say yes to what is, if you are alert at that moment, you will notice a sense of stillness or peace arising from deep within. No matter what the external situation is.

And in fact, if it was a big situation that normally would have led to a great reaction, and instead of the reaction, you utter a big, yes, it is. Yes, my house has gone up in flames. It is as it is.

And I say yes to this moment, not just verbally. With every cell of my being, I embrace the isness of this moment. And suddenly the one intelligence can move through you unimpededly whereas before it was obstructed by a little knotted little me.

And all you had was a limited aspect of that vast intelligence that is the human mind, which has nothing wrong. It's a beautiful aspect of the one intelligence. There's only something wrong with it when you're looking for yourself in it.

So suddenly you're open and with a yes always comes a deep sense of peace and stillness from deep within. It comes with a yes. And you can even in the little situations where before you would have reacted, you utter that yes with every cell of your body.

You could even use your arms so that it becomes a whole body thing, not just going through the motions in your head and say, okay, I need to say yes to this moment. Okay, yes, yes. Well, you see it hasn't changed yet.

Yes, yes, nothing is happening. The yes is not a means to an end. In the old state of consciousness, the only validity the present moment has is it's a means to an end because it gets you to the next moment.

That's how people live. I'm on my way to the next moment. Where are you going?

I'm on my way. Where? The future, the next moment.

Okay, so this moment is the stone. That's the only reason why it's there. It helps me to get to the next one because the next one is the one that's going to fulfill me and complete me.

That's the old state of consciousness. In the normal, as this new state that I call presence arises, the now is not a means to an end anymore. The now is honored for what it is, life itself.

There is nothing else. Nothing else except this. Now, we come to something very subtle here and very important.

As you begin to say yes, you realize it's not to do with what happens. What happens is there. It's fine.

It's the space in which it happens. You're no longer looking for yourself in what happens in your life. Of course, things happen.

That's not going to change. But you're not looking for yourself anymore in anything that happens, an enhanced sense of me. So from the point of view of that limited self, it becomes fearful at that moment.

It says, oh, oh, no, no. Who am I? I don't know who I am anymore.

That's good. You are not what happens. You are the space in which it happens.

And that is not something to believe in. That is something to know for yourself. And you know it for yourself when you say yes to what is.

When you allow whatever arises to be, then you become who you already essentially are, the space around what happens. That is your formless identity, your essence, your formless essence. So one could say that the essence of who you are is the now.

You are the now. That is the essence of who you are. Everything, the whole world arises in that.

And in that, you are one with universal essence. That is freedom. Suddenly, then you know who you are.

That is self-realization. Self-realization doesn't mean suddenly you have a wonderful set of ideas in your head about who you are and the story is now totally complete and every piece of the jigsaw puzzle is now in place. No, because that's all the world of form.

No form lasts. Essentially, you cannot really know yourself in the sense that the mind knows something. You cannot become an object to yourself, an object of knowledge.

That's the essence of the old consciousness where you become an object to yourself through mind and so you begin to have a problematic relationship with yourself. Some people have a very difficult relationship with themselves. Some people live with a self that they would have left long ago if it were another person.

Some people live with a sense of self that is dreadful, unbearable, but what do they do? They're stuck with it. And that is you have made, this is all the essence of the egoic consciousness.

You've become content of mind. You're seeking yourself in mental content. You've become a mind object to yourself and then you have a problematic relationship with yourself unlike a flower, unlike a cat.

The cat doesn't have a relationship with itself. It is itself. It moves.

It looks. It lies down. It doesn't try to relax.

It's aligned with the totality. It's an expression, a beautiful expression of the totality. Limited, yes, limited through its form, but nevertheless an unproblematic expression of the totality just as the flower is.

No problem. Those forms that don't inhabit a world of problems, they are an expression of the one in form and a beautiful expression. And they die beautifully.

When they die, the form dissolves. They're not even afraid of death because death is not a concept in their mind. And so this form is surrendered.

Wonderful. This is why nature is such a teaching. Everything in nature is still one, not only one with itself, but one with the totality.

It's everything in nature is close to God, to the one, closer than humans. Well, not perhaps truly, but humans in their delusion have removed themselves from the totality or think they have, not really because you can't remove yourself from the totality, but you can live in a delusion, trapped in a nightmare. Nothing really happened, but you're trapped in a nightmare.

And while you're trapped in a nightmare, you don't know that nothing really happened. You think it's all very real. So you make, to have a relationship with yourself, a problematic relationship with me, and so become an object to yourself.

And self-realization is not that now you have a greatly improved object to relate to. No, you cannot ultimately know yourself because whatever you can know is an object in consciousness. All you can know is what you are not, ultimately.

After 30 years of psychotherapy or psychoanalysis, you will know many things about yourself, lots of things. You will have great self-knowledge. And you might even say, I have completed my course of psychoanalysis four times a week for 25 years, and now I know myself.

My psychiatrist has given me the file, the folder, a huge amount. It is all in here. Now I know myself.

I know myself. And the only thing you have forgotten is who is the I that makes that statement. The one, the knower.

You know many things, but do you know the knower? Can you know the knower? No, because the moment you know the knower, you've made it into an object of knowledge and it's not the knower.

You can only be the knower. You can only be the presence, the one that you already are, the one consciousness. You are that.

And in that state of presence, of simple beingness, of complete and utter yes to what is, the busy, noisy mind also subsides because all the reason why the mind was so busy and so noisy because it was fighting what is, that lies at the basis for the compulsive mind activity that never stops because it's thinking about me and my problems and I've got to work this out. I've got to work my life out. There's nothing to work out.

So suddenly, you simply, you are. That state is so simple of such simplicity and it is a state in which great intelligence operates but it operates noiselessly. There is stillness increasingly that arises in you as you allow this moment to be.

And then, what arises is the state of presence. In which the compulsive noise-making of the mind doesn't operate anymore. And a greater intelligence is there but it is not understood by the mind.

The mind says, no, if I surrender to what is, if I allow this moment to be, if I not even interpret anymore what's happening because in this new state of consciousness that is arising on the planet that all the ancient teachings and teachers pointed to but very few people got it, in that new state, mind activity is substantially reduced. Occasionally, it's still useful but a lot of the time, the mental noise is not needed and intelligence operates without the mental noise. You just look and action happens.

Or nothing happens and there's simply the state of, beautiful state of allowing this moment to be. There was no noise that went into making this flower. It grew out of the stillness and the beauty came out of the vastness of the stillness, the great one intelligence.

And if you travel into outer space, the amazing thing you would find there is there's no noise. Everything, even a whole galaxy is born in complete stillness. There's no noise in outer space.

The whole universe is and the whole galaxy could explode and it is totally still. Of course, it takes about 10 million years to explode and everything. The essence of intelligence is stillness and occasionally, it manifests in a different form as the human mind, as noise or monkeys that live in the jungle.

That's fine too. So to know that you do not become stupid when stillness arises in you, you do not become stupid when you no longer compulsively judge and interpret this moment continuously. I need to call it something, this or a person that comes into your life, immediately judge, interpret, label.

That's what the noisy mind does and that's how the me personalizes every event through its mental noise because it stands in a reactive relationship to this event and so

it fears that it might become weakened through this so it reacts to strengthen itself. So it's continuously working out strategies, how to be mad ultimately and reflect it, madness reflected in human history as 90% of it is completely mad. Any history book will show you that 90% of human history is utter madness and so where does that come from?

There must be a collective insanity and of course there is. The Buddha called it suffering, Jesus calls it sin, in Hinduism it's called illusion. So obviously yes, and we are awakening out of that and the wonderful thing you will see as you allow this moment to be is that you don't need to interpret.

You can, a greater intelligence operates when you just allow it to be there and there's a stillness around it instead of mental noise. Something arises, a person comes, okay, practice it. Let's say somebody comes to you wanting to tell you their sad story.

Listen to me, how dreadful it all is, let me tell you about the story. So the person comes to you and instead of immediately labeling, maybe with good intentions trying, okay, what can I say next to make this person feel better? No, instead you allow this moment to be so completely that all that there is is a spacious sense of presence as this person is talking to you, a spacious sense of presence.

This is how you, you're not saying you shouldn't be trapped in your story, why don't you get out? You should be awake by now. And you don't say, don't tell me your story, I've got far worse things than you.

You should listen to mine. Yes, I knew somebody who, even when somebody said, I have a headache, he would say, you have a headache? I've had a headache for weeks.

Instead, you, there's a spacious sense of presence, you just, there's simply the act of listening, attentive listening. No labeling, no interpreting, just is, that is the arising of true intelligence. And then you find, out of that spacious presence, which is still, but alert and alive, sometimes words come out of it and the mind operates, but it operates out of that.

And suddenly you find yourself saying something and it'll be just right for that moment. Or you may find, because you're holding that sense of spacious presence, the other person suddenly stops talking. And when I first began to see people for whatever it is, they don't have a name for it, they would come and a woman came with her, she was burdened with an enormous sense of self and she came to me with her dreadful story.

You must listen to me, please do something, do. And there was simply, and suddenly she stopped speaking. And that was the first time I realized how powerful presence is, the spaciousness of presence.

She stopped speaking after 20 minutes and looked around as if he had just woken up.



And she looked at all the papers that she had written about attorneys and lawyers. And she said, this isn't important at all, is it?

So she woke up at that moment because there was one, the spaciousness of presence was there. And a complete acceptance also was there of that being, no matter of that moment which expressed itself as that being. And that is the power that then operates.

That is the greater intelligence that can then express itself through you, but it will also express itself, suddenly it seems to express itself also through other forms. When you are in spacious presence, suddenly things happen because you're connected with the one intelligence and suddenly, even externally, answers come, the right thing happens. But you don't need those things anymore to complete your sense of self.

So they are simply given to you when you don't need them anymore. That's exactly what Jesus said. The kingdom of heaven.

Seek only the kingdom of heaven. What he really meant, find only the kingdom of heaven. They just got it wrong when they wrote it down.

Find only the kingdom of heaven and all those things that you think you need or that you thought you needed when you were trapped in an illusory sense of self based on a story that was never enough, that's what he really said, when you no longer need that for your identity, then all those things that you thought you needed to make your story complete will be added unto you. And that'll be nice, no more. You will enjoy them.

Fine, it's beautiful. That won't last either because nothing in the world of form lasts. So eventually that leaves you also.

That's fine too. That's in the nature of the world of form. It comes and goes.

But it's an amazing thing when you enter a new state of consciousness. The new state of consciousness arises in you. You step out of the story of me.

The story then continues. It doesn't collapse as such. The external circumstances of your life, they actually get better.

But that's not why you do it. That's not why you say yes to what is so that it's going to get better. That's not a real yes.

So there's nothing new here. So the same teaching, if it can even be called that, it's not a teaching because you already know it. It's simply expressing itself again with great intensity.

Not that I'm speaking to myself. You are listening to yourself. That's all.

The one consciousness speaks. This happens to be of one form and there's another form.

The one consciousness speaks and listens to itself.

So that is the simplicity of the transformation of human consciousness, which is what this is about. It's about the transformation of human consciousness that is not going to happen in the future. The transformation of human consciousness that essentially can only happen now because its very nature is nowness.

Its very nature is isness, suchness. So it's not something to look forward to. Not when I speak of awakening or transformation of consciousness, the mind can get hold of that and say, tell me how to get there and tell me how long it will take and then I will get there.

Because the mind loves future, it loves time because that's this mind-based sense of self. It asks for more time. It resents sitting here and being told that, no, I'm not giving you any more time.

It won't help you. You can see the mind asks, how do I get to this transformed state of consciousness from where I am now? And this is very important.

You cannot get there. There is no state to be achieved. And this is almost, it seems to destroy many teachings but essentially they all express the same thing.

But a very powerful pointer to the truth is to realize that enlightenment or liberation is not a state to be achieved. It is a complete acceptance of what is. That is the state of the master.

Completely aligned with is. Not expecting that this form should reach some kind of perfection. Perfection does not lie in form.

Every form is limited through its form. So not a future state but simply a state of deep and complete yes to what is including all the imperfections of the world of form including your own form, yes. Then you become who you already are which is the spaciousness beyond form which is the formless one life, one intelligence.

You are that space. The yes is the portal. The yes is the doorway into the space that you are.

The formless life that you are beyond form. And so isn't this wonderful news that you don't need to achieve a state because that creates a new mind object and a new future. That the awakening is now and it lies in the yes to is, is, is.

Not expecting a perfection of form. This form or that form or that life should suddenly, nothing should ever change again. Everything is so neatly arranged in my story.

Every piece of furniture is in its place and everything is secure and gets great. That form is not like that. And so this is an incredible thing.

Ultimately even if you use techniques and that's fine, there's nothing wrong with techniques. The essence of every technique is to take you into the state of now and into the state of surrender to what is. And it is possible to enter that state now without the need for more time.

And you can be awake this moment when you're in a state of yes to it and you can be asleep again the next moment which is just the same moment but you're asleep when the no returns and you close and you're fighting what is again. Awake, asleep, stories, noise in the head completely trapped in mental noise, not here, somewhere else, dream world, trying to work something out, my life, it's called my life. And you can see the absence as opposed to presence when you look sometimes in the mirror in people's eyes and especially those people who are now moving in and out of that state of presence and then when they move out of the state of presence there's a veil that descends on their eyes because the light is no longer shining through their eyes.

The light of consciousness becomes veiled through mental noise and there's an absence. When you look at them you can see they're not here and some people live that life almost continuously, they're never here because they're trying to be in the next moment and their whole families, millions of families who live like that, millions of children are born into environment that continually denies and ignores and rejects the present moment because they're all trying to come on, let's get on with it and that's the whole environment in the family, the restlessness, have you done this? Not a moment of spacious presence of acknowledging the being of that person in this spaciousness of now and so many illnesses have arisen in youngsters because it's not only the new consciousness that is arising simultaneously the madness of the old consciousness increases too. So truly one could say in these times things are both getting worse and better because the madness of the old consciousness is still operating and it's becoming more and more mad.

If you think the 20th century was mad, wait. That mindset can only get more mad but the new is arising at the same time but the madness is there in many youngsters diseases have arisen that didn't even know before. Hyperactivity, can't sit still anymore because they live in an environment in which there is no spaciousness, no presence all there is is mental noise and continuously reaching out to the next moment and the future.

So many youngsters cannot sit still anymore they have to move. Where's the next thing, the next stimulus? No TV screen for half an hour and they go mad and that's attention deficit disorder all these kinds of things that didn't even exist 30 years ago can't focus on one thing for more than a moment.

All expressions of that madness in youngsters and a lot of anger also and violence all expressions because that's the environment in which they live is mad. And mad is still

normal up to now because everybody's there, it's normal. I always say normal means mad.

So we are moving beyond normal please don't be normal anymore. That's the worst thing, normal. This is the only moment there is.

Now it happens to manifest as people in a room and a voice speaking but it is the only moment. So you might as well be friendly with it since it's the only one. And when you move away from here the same moment appears in a different form it's still the underlying field of now and then suddenly you're on the road and it's the same, you sense underneath what happens a spaciousness or a peace and that's there through the yes to is.

At first you can't get hold of it and say what is this you can't understand it it is the famous peace that passes all understanding it's there, it's good enough that it's there so there's that underlying sense of presence becomes, this is where you dwell this is essentially who you are but let's just use dualistic language and say you dwell in that underlying sense of presence still spacious presence things happen, they come and go through allowing what happens you become who you already are the space in which it happens it's so simple through allowing what happens more and more you realise who you are no longer as a mind object this is the end of having a relationship with yourself and you've gone through that stage humans have gone through that stage half a million years or whatever of having relationships with themselves and then you move back into being yourself being that just like the flower but with added great depth and knowingness wow, I don't need to interpret continuously what a relief I can allow this moment to be without needing to have some personal relationship with whatever happens and think it needs to how does it fit into my story this moment doesn't fit into my story it shouldn't be happening I can't make it fit into the story of who I am what a dreadful way to live and then somehow trying to make it fit interpret it in terms of me, my story that goes and so you're no longer the little personal me and there's nothing else to me than me you are the one consciousness expressing itself through this form and when you look at something a flower, a tree and you simply allow it to be you will see you don't need to label it call it this or that interpret it it is consciousness itself is looking through your eyes when you look in that way at the world consciousness itself perceives the world of form wow and you see enormous depths and beauty when you don't put labels on things what an absurd thing to say flower and then think you know what it is sounds have come out of your mouth and then you think okay now I know what it is you don't know anything when sounds it's just sounds that you make that represent an abstraction of that reality a mental abstraction of that reality so the mystery you're not trying to solve the mystery on the mind level you allow that to be and you see there's a depth and beingness in this beautiful form that we call flower that goes beyond the form that we see so when you can be with something natural go into nature with a tree with a flower or flowing water be with it watch look it in the state of attentive

openness presence stillness in which it appears that you don't know anything more about it but that's only from the point of view of the mind that's why from the word emptiness that is used in buddhism is looking at it from the point of view of the mind and from the point of view of the mind it looks like a state of great emptiness and that sounds a bit fearful oh I don't want to become empty but it is also a complete and utter fullness of being but not as the mind knows it to the mind you don't know anything anymore when you become still and present and yet there's a deep knowing there you know this flower as you've never known it before a depth of relatedness a depth of communion when you know it in that way and ultimately you know it in that state you know it as yourself you know this flower as yourself which means you know its essence is one with your essence it is the one expressing itself in form billions of forms but it is the one and that which is looking through your eyes is the one looking at its own beauty in form and knowing that it is good so you can instead of looking at as a person with a personal relationship you look at the world as consciousness so this is the unconditioned state of consciousness emerging through you where once there was a little me trying to make it that gives way now to a much vaster consciousness the unconditioned and then even in the realm of the little me and its story things actually fall into place beautifully when you no longer need it for your identity wonderful just how is it possible that humans haven't known this how is it possible that they don't talk about it on TV every evening that newspapers don't write about it the one thing that matters to most of humanity even now is still not known but miracles are happening it is amazing that it is emerging now here and there in the most unexpected places you suddenly see it emerge for years I have been saying to people our gathering tonight is not going to be on television on the news tonight because it's not newsworthy I've been saying this for years and believed it to be true and it was true until a few weeks ago when Canadian television came to a talk that I gave in Canada and it was on the national news this is unbelievable it's a miracle so something is happening in you primarily it's the only place where it can happen in and through you not in the future though only now so it is the state of surrender to now surrender to life the mantra for tonight it is you can use it at any time you can use it especially when something arises and there's a reactivity there's a no that arises no trying to get to the next moment not this one where's the next one when the no arises you recognize the no there goes another no what do you do then?

say yes to it how can you say yes to a no? yes you can because what you observe is a mind pattern arising perhaps also together goes with it a contraction of the physical emotional contraction and suddenly you see that and says there's another no all right it is as it is there's another no you've taken the yes into the no and the yes dissolves the no you don't have to do anything but you cannot deny the no when you notice a no and then have a say I shouldn't be saying I'm stuck in it again you see I can't do it that would mean you're in reactivity again so whatever arises internally or externally there's the yes yes the best practice is people the greatest challenge is other people to bring the yes because they tend to come into the now and make it difficult if it weren't for people the

now would be okay and that's why I recommend go into nature and be there completely be there in that state of non-labeling of attentive openness and look look through presence through stillness at nature and then move into the world of other people and then that becomes a deeper practice it'll have to be greater presence alertness a bigger yes in the face of difficult people and eventually you can visit your parents when you can be there in the state of yes then you're there in the meantime if you go to your parents you have many opportunities of observing the no that's good enough you observe the no and say okay there it is here goes another no and with that also comes a strange thing called gratefulness gratefulness is an appreciation of what is at this moment and in that honoring of this moment an essential aspect of that honoring is the gratefulness for what is and you will be amazed a point comes when you can also even be grateful for something that before you would have disliked you're grateful for the is-ness of this moment and then you're so aligned with what is that whatever is, is good even if it appears as good bad good bad on the surface because all that good bad is that bad means a form is beginning to dissolve death in one way or another and that's called bad and good means something new is born and oh great for a little while you move beyond the polarities of good and bad and there is a deeper eternal goodness that is beyond the polarities of good and bad that are in the world of form and there's a gratefulness then yes there's a gratefulness for what is there's gratefulness for what arises but before you wouldn't have even seen the beauty that is in this moment even if you look at the floor or the pattern the texture you can pick up a pick up anything a glass a bottle and look and there's a gratefulness when there's a complete honoring of what is but there's a deeper gratefulness for the beingness that underlies it all the one life that underlies all forms of life the one life that you are the essence of who you are and there's ah and that gratefulness is love and that gratefulness is joy they're really all one

[Speaker 2] (1:38:11 - 1:38:12)

thank you